Pia Fraus:

OR,

Abſalom's Theft.

BEING A

SERMON

Preached to a Country-Congregation

On the Thirtieth of *January* laſt,

BEING

The ANNIVERSARY FAST

FOR

The MARTYRDOM

OF

King *CHARLES* the Firſt.

By *R. L.* M. A.

Lament. ch. 4. v. 20. *The breath of our noſtrils, the anointed of the Lord, was taken in their pits; of whom we ſaid, Under his ſhadow we ſhall live among the heathen.*

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Viro verè Nobili,

Et Regiæ Majeſtatis Subdito fideliſſimo,

Necnon Eccleſiæ Anglicanæ Filio obſequientiſſimo,

EDVARDO SEYMOR Bar^t

Hanc CONCIONEM,

In Teſtimonium gratitudinis,

Humillimè offert, dicat & dedicat

ROB. LAWE.

The Reader is desired to take notice, that this SERMON was fitted for the Press, as now it is, before the Plot was detected; but met with an unexpected impediment.

2 SAM. 15. *v.* 6.

So Abſalom ſtole the hearts of the men of Iſrael.

THE Text preſents you with a Theft of the higheſt nature, aggravated by the horrideſt circumſtances. Under the Law, common Theft was puniſhed with reſtitution of *double*; in ſome caſes, of *fourfold*, *fivefold*, *ſevenfold*, according to the various circumſtances of the fact: But he that *ſtole a man*, was to *die without mercy: He ſhall ſurely be put to death*, Exod. 21. *verſ.* 16. Hence ἀνδραποδισταὶ *Men-ſtealers* are reckoned amongſt the vileſt of ſinners, 1 *Tim.* 1. 10. What puniſhment doth he deſerve then, that ſteals the beſt and nobleſt part of man, the *heart?*

Exod. 22 *v.* 1, 4. Prov. 6. 31.

1. From ſo ſacred a perſon as a *King* (a God upon earth) that robs him of the love and loyalty of his Subjects.

Pſal. 82. 6. *I have ſaid, Ye are Gods.*

2. For

2. For ſo vile a purpoſe, as *Rebellion*, *Murther*, &c.
3. By ſuch wicked means as *falſhood*, *flattery*, *lying*, *hypocriſie*, *prophanation of the name of God*, &c. proſtituting Religion it ſelf to the baſeſt deſignes, by making it a Veil to cover the infamy of the moſt enormous actions.
4. And for ſo miſchievous an end, as *to dethrone the Lords Anointed*, and *advance an infamous Rebel to his Seat.*

But let us examine the circumſtances apart, and enquire,

I. *Firſt*, What the *Theft* was, or who *ſtole?*

Abſalom, an unnatural Wretch, an ungrateful Viper, a Subject, a Son, bound to his Father by many obligations and extraordinary favours; one that had ſo deep an intereſt in his heart, that the barbarous murther of his own Brother *Amnon*, could not alienate his affection from him; but *his heart was ſtill towards him*, 2 Sam. 14. 1. (when indeed the hand of his Juſtice ſhould have been againſt him). Nay, he ſo vehemently doted on this ungracious wretch,

wretch, that his ſoul not onely *longed to go forth unto him*, 2 Sam. 13. 39. but alſo * languiſhed in the deſire of enjoying him; ſo that he was no longer able to bear his exile or abſence. Nay, ſo doating and blind was his Fathers affection, that he could not, or would not ſee the Plot that was hatching againſt him, though viſible enough, by his Darlings dayly courting the people, and ſlily inſinuating himſelf into their affections: which could not chuſe but come to his ears by ſome one or other of his attendants, (it being ſo frequent, ſo publick, *beſide the way of the gate*, 2 Sam. 15. 2. the place of publick concourſe, and his dayly practice) had not his monſtrous fondneſs either ſilenced the tongues of thoſe that were about him, or ſtopt his own ears againſt all informations, or charm'd him into ſuch a confidence of his Son's Loyalty, as that he was reſolved to believe no Reports againſt his ungrateful Fondling.

* In the margent, *Wax conſumed.* The Septuagint renders it ἐκάκωσεν, i.e. *Valdè laboravit*, or *uſq; ad fatigationem.*

Here were obligations enough to have kept him within the bounds of his duty, and all loyal obedience, and to have ſilenced and ſuppreſſed all riſings of rebellious thoughts within him; being ſo ſtrongly bound

bound by Nature, Scripture, Allegiance, Gratitude, &c. But what unnatural Villanies will not Pride and Ambition put rebellious ſpirits upon!

II. *Secondly*, What did this *Abſalom ſteal? The hearts of the men of Iſrael*; id eſt, their Affections, Love, Loyalty, Obedience; alienating them from their lawful Soveraign, and wretchedly perverting them to the advancement of his own rebellious deſigne, and the deſtruction of his Father, whoſe right they properly were.

Now that this was a manifeſt *Theft*, will appear by a double conſideration.

Furtum eſt occulta acceptio rei alienæ, Aquin. or *ablatio fraudulenta rei alienæ, invito domino, lucri cauſa.* The Septuagint renders it, ἰδιοποιῆται τὴν καρδίαν ἀνδρῶν, &c. *fecit cor virorum Iſrael ſuum.*

Firſt, Becauſe *the hearts of the men of Iſrael* were not *Abſalom*'s, but his Father's right; their Affection, Loyalty, and Obedience were due to their Soveraign: and it was *theft* in *Abſalom* (a private perſon) to alienate them from his Prince, who had the onely juſt and legal Title to them: a *theft* (as might be ſhewed) that was aggravated by many circumſtances; as, the high value of the thing ſtoln, the great injury that was done to the Owner, and the ſad

conſe-

conſequences of it, even to thoſe that were acceſſary to it. For to ſteal *the hearts of the people*, was to ſteal a *Crown* from a *King*, to convert it to the damage and deſtruction of the legal Poſſeſſor, whoſe *Crown* and *Head* were doomed to fall both together.

The peoples hearts then were *David's* by right; he had as good a Title to them as he had to his Crown, and that was as good as God himſelf could confer upon him. But the Rebel had none but an uſurped power; and it's certain that the clamours of the Rout, *Abſalom reigneth in Hebron*, could devolve no right upon him.

It's granted, that they might love and honour him as the King's Son; but not in competition with, or oppoſition to their lawful Soveraign; not ſo as to be perſwaded, by his pious diſguiſes and plauſible pretences of Reformation, to give up their hearts to the diſpoſal of an Uſurper, and combine to ſet the Crown upon a Rebels head.

Secondly, Becauſe he did it ſecretly, cloſely, treacherouſly, *like a thief in the dark*, Job 24. 14. and like a cunning inſi-

nuating Hypocrite, inveigled all the people with his gentile Deportment and Complements, his ſpecious Pretences and Allurements; and this ſo ſubtily, that neither *David* himſelf, nor the people, could diſcover his Plot, till it was ripe for action, and paſt all poſſibility of prevention.

The common guiſe of all Rebels, to walk at firſt in the dark, and like cunning Pioneers, to work under ground until they have brought their Mine to perfection, and then they blow up the foundations of all ancient and regular Government in an inſtant: ſuch exact imitators are they of that Prince of Darkneſs, the firſt Rebel in the World, the grand Inciter to, and Author of all Rebellions againſt God and his Vicegerents. Had *Abſalom* attempted this by plain and open force, probably he had never prevailed ſo far; therefore he lays the foundation of his Plot in ſecret fraud, and makes uſe of the Foxes caſe, to prepare a way for his after-appearance in the Lions skin.

III. *Thirdly*, Let us enquire whoſe hearts *Abſalom ſtole? The hearts of the men of Iſraël*; who were,

1. The

1. The peculiar people of God, ſolemnly dedicated to him and his ſervice, in covenant with him, and highly prized by him. Now to draw them into ſo foul an Apoſtacy, ſo fatal a Conſpiracy againſt the *Lord* and *his Anointed*, was a great aggravation of his damned Impiety.

2. But this is not all. The men whoſe hearts he ſtole, were *David's Subjects*, tyed not onely by the Bonds of natural Allegiance to their Prince, but with the moſt ſacred Tyes of Religion; a *Solemn League and Covenant* made before the Lord in *Hebron*, 2 Sam. 5. 3. So that he drew them not onely into *Rebellion*, but *Perjury*; ſuch near affinity there is between ſins of this nature.

3. *Abſalom ſtole the hearts of the men of Iſrael*, not barely from their King, but a King of Gods own immediate choice and appointment, *Pſal.* 89. 20. *I have exalted one choſen out of the people, I have found David my ſervant*, (as it were by diligent ſearch and enquiry after ſome excellent and heroick perſon) *with my holy oyl have I anointed him:* And 2 *Chron.* 6. 6. *I have choſen Jeruſalem, that my Name might be*

there: and have choſen David to rule over my people Iſrael, that under his government they might enjoy the greater felicity.

4. He ſtole their hearts from a King, whom they received with the greateſt expreſſions of *joy*, 1 Chron. 12. 40. and not without cauſe, if you conſider how well he deſerved of them, by their own acknowledgment, 2 *Sam.* 5. 2. *Alſo in time paſt, when Saul was King over us, thou waſt he that leddeſt out and broughteſt in Iſrael*, &c. 2 Sam. 19. 9. *The King ſaved us out of the hand of our enemies, and delivered us out of the hand of the Philiſtins*, &c. In a word, one that had conquered their enemies, enlarged their Territories, (but above all) reformed their Religion according to the purity of Gods Law. And yet theſe are the men whoſe hearts were *ſtoln* from their confeſſedly-deſerving Soveraign, by the crafty inſinuations of complemental *Abſalom*. So mutable are the opinions and affections of the giddy Multitude!

IV. *Fourthly*, This will appear more clearly, if we conſider the next circumſtance; from whom the hearts of the men of

of Iſrael were ſtoln: from no common perſon, but a *King*; from no foreign King, but their own; no unworthy daſtardly Prince, but an heroical, magnanimous, and renowned one, for his Valour, Wiſdom, Piety, *&c.* choſen of God to be the Ruler of his people, as you heard before: *A man after Gods own heart*, 1 Sam. 13. 14. one that *did judgment and juſtice to all his people*, 2 Sam. 8. 15. (whatſoever the Rebel ſuggeſted to the contrary) ruled them prudently with all his power, *fed them according to the integrity of his heart, and guided them by the skilfulneſs of his hands*, Pſal. 78. 72.

This is the King whoſe Subjects hearts were *ſtoln* by an ungrateful Son and infamous Rebel. So blind is Ambition in the Plotters, and a brutiſh Itch after novelty in the Abettors of rebellious projects and practices againſt the beſt of Princes.

How much then doth it concern Princes to carry a jealous eye over that *beaſt with many heads?* to ſuſpect the fickle and unconſtant diſpoſition of the Multitude (eſpecially if poyſoned with principles of Rebellion, under pretences of Religion); who

are

are apt enough of themſelves to grow weary of the preſent Government, if at leaſt it be charged (true or falſe, they never examine) by their graceleſs Ringleaders with any irregularities or defects, (though ſuch as probably cannot be avoided in the beſt of Governments, or by the beſt of Governours) : but *Abſalom furatus eſt cor*, &c. *i.e.* (as one deſcans upon the Text) *excordem reddidit*, *& amentem populum* : he made the people ſtark mad by his intoxicating Allurements and Inchantments.

V. *Fifthly*, By what means he ſtole the hearts of the men of Iſrael ? By the moſt vile and ſordid that Hell it ſelf could ſuggeſt, (and yet ſuch as are uſually practiſed by Rebels in their method of undermining Kingdoms) as Fraud, Flattery, Lying, Hypocriſie, palpable and malicious ſlandering his Fathers Perſon and Government.

This obſequious Gallant *puts forth his hand, embraces and kiſſes every one that comes to him to do him obeiſance*, 2 Sam. 15.5. *Et omnia ſerviliter pro dominatione*, as *Tacitus* ſaid of *Otho*. He *kiſſed them*, not out of *love*, but *deſigne*, as *Judas* did our bleſſed Lord

Lord and Saviour, *Mat.* 26. 48. not to *ſalute*, but *betray* him. We read, *John* 12. 4, and 5. how ſollicitous the Hypocrite ſeemed to be for the good of the poor; *not that he cared for the poor, but becauſe he was a thief.* So this Traytor puts on the Cloak of feigned Humility and Humanity, Holineſs and Charity; not that he regarded any of thoſe, or minded the happineſs of the people; but becauſe he was a *Thief*, and aimed at the *Crown.*

For what probability was there, that he who was ſo prodigal of the bloud of his own Brother *Amnon*, ſhould be tender of the lives of his Subjects? or that he ſhould make conſcience of preſerving the Rights and Priviledges of his People, who endeavoured to deprive his Prince and Father of his Regal Prerogatives? or that he ſhould conſult the Peace of the Nation, that wilfully involved it in an unnatural and bloudy War, onely to ſatisfie his own ambitious Luſt?

And yet how paſſionately doth the Hypocrite breath out, *O that I were made a judge in the land, that every man that hath ſuit or cauſe, might come unto me, and I would*

do

do him juſtice! How zealous would the good man be for the Peoples Welfare *! for ſays he, *thy matters are good and right, but there is no man deputed of the King to hear thee.* As if he ſhould have ſaid, Neither the King, nor any of his Officers, have any regard to Juſtice or the Publick Good; (a brazen-fac'd lye, and ſhameleſs ſlander, of a graceleſs wretch): Yet with this Art he woes and wins the hearts of the men of Iſrael. But the grand Engine to advance his helliſh deſigne, was the Traytors hypocriſie, and pretence of Religion, (the painted Vizard that the vileſt Rebels uſe to hide the deformity of their miſchievous Plots with). Religion muſt be a Cloak for his Rebellion; a *Vow* muſt be *paid in Hebron*, the place where his Father was firſt crowned King, and, as 'tis probable, where himſelf was born and bred, amongſt his Relations and Acquaintance; and at ſome diſtance from the Court, that he might act his part with the leſs ſuſpition. 'Tis granted, that as a prologue to the Plot, he *prepared him chariots and horſe-*

* Occultum & inſidioſum malum eſt perfidia cujus efficaſiſſimæ vires ſunt mentiri & fallere. *Val. Max.*

Prov. 10.18. *He that hideth hatred with lying lips, and he that uttereth a ſlander, is a fool.*

horſe-men, and fifty men to run before him; that he might appear ſplendid before the People, and dazle the eyes of the Vulgar, who are much taken with Novelties, and apt to admire ſuch a royal Attendance, and outward appearance of Grandeur.

Beſides, he *invited two hundred men out of Jeruſalem*, to grace the action, *who went in their ſimplicity, and knew not any thing*: Yet, I ſay, Religion (the pretence of it) was the main and moſt effectual Artifice to win the Peoples affections, and under the vizard of Piety, to cheat them into a moſt impious Rebellion and Apoſtacy. *A Vow* muſt be *paid in Hebron*, 2 Sam. 15. 7. *Sacrifices* muſt be *offered* there, *v.* 12. And would ſo religious a Prince attempt any thing that was unlawful or unjuſt? But ſee the damned hypocriſie of this flagitious Wretch! theſe Sacrifices were offered in *Deſigne*, not in *Devotion.*

Firſt, Either *quod conjuratio validior eſſet fœdere Sancita*, that the Conſpiracy might be the ſtronger, being ratified by *a Solemn League and Covenant.*

Thus the *Guiſian* party in *France* ſtrengthened their ſide by their *holy League*;

and the *perfidious* party of the *Scots*, in imitation of them, (and 'tis probable by the *French* advice) play'd their Pranks under the ſame Vizard; by which they intended, eſpecially the Ringleaders of the Faction (whatever they pretended) to ſtrengthen the hands of their Party, and by the ſtricteſt tyes of Religion, to engage incautelous Souls in one of the moſt villanous Rebellions that ever was hatched in Hell, or acted on Earth: And yet all this while (ſee the villany of it!) many of the Contrivers had a ſecret reſerve and reſolution to keep it no further or longer than it ſhould be ſubſervient to their own ambitious and covetous ends. Witneſs their baſe, barbarous, and treacherous delivery up of the King's perſon (whom they were bound by the Law of Nature, Nations, and common Humanity, to have protected) into the hands of his cruel and bloud-thirſty Enemies.

You may read their palpable Hypocriſie and Jugling, in the King's large Declaration.

And this too, directly contrary to the tenour of their *own Covenant*; wherein they had ſolemnly, with hands lifted up to the moſt high God, ſworn to *preſerve and defend the Kings Majeſty's Perſon and Authority*,

thority, in the preſervation and defence of the true Religion, and Liberties of the Kingdom; that the World may bear witneſs with our Conſciences of our Loyalty, and that we have no thoughts or intentions to diminiſh his Majeſty's juſt Power and Greatneſs.* And yet it is manifeſt that they *baſely ſold him* (as *Judas* did his Maſter) for *a ſum of money*, to the eternal Infamy (if not of the Nation, yet) of thoſe Huckſters amongſt them that were employed to drive the Bargain.

Pſal. 55. 21. The words of his mouth were ſmoother than butter, but war in his heart: his words were ſofter than oyl, yet were they drawn ſwords. A Pſalm penned, as 'tis probable, upon the occaſion of *Abſalom*'s Conſpiracy and *Achitophel*'s Treachery. *Mel in ore, fel in corde.*

Or elſe, *ſecondly*, that he might impiouſly crave the Bleſſing of God upon his curſed Rebellion. Thus *Jezebel*, when ſhe thirſted after *Naboth*'s Vineyard and life, *proclaimed a faſt*, 1 Kin. 21. 9. that the maſque of Religion might cover the villany of ſo barbarous an action, as the cruel Murther of ſo innocent a perſon. In imitation of whom, theſe men or Monſters amongſt us, who were the occaſion of this days Solemnity, had learnt to *faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs*,

kedneſs, Iſai. 58. 4. For when they had any miſchievous deſigne on foot, they uſed to prepare their way by proclaiming a *Solemn Faſt*, as a *pious Cheat* to inveagle the credulous Multitude into an high opinion of their extraordinary Sanctity.

VI. *Laſtly*, For what end *Abſalom ſtole the hearts of the men of Iſrael.* Not to relieve the Oppreſſed, or reform the State, (though theſe were pretended); but to ſatisfie his ambition and avarice, by making the dead Carcaſe of his own Father a ſtep to the Crown; and then, like a Tyrant, to own no Law to rule by, but his own Luſt. A perfect Pattern of our late Rebels! as will after appear.

And the Iſſue was every way correſpondent to the Action; a miſchievous deſigne, attended with a miſerable deſtruction of the Arch-rebel himſelf, and *twenty thouſand* of his poor ſeduced Party, 2 *Sam.* 18. 7. And let ſuch a fate attend all ſuch infamous Rebels!

But was not the hand of *Achitophel* in all this? 'Tis probable that it was; though the ſubtle Fox did not appear openly, till *Abſalom's* Party was grown ſo ſtrong and formi-

formidable as to take the Field, and bear down (as he thought) all oppoſition that could be made againſt it. *Peter Martyr* thinks that he was *Autor vel faltem magnus adjutor Conjurationis*: I am perſwaded that he was both, and that in compliance with *Abſalom*'s diſcontented, ambitious, and (it may be) revengeful humour, the whole Plot was projected, the Scenes divided, and the Actors aſſigned their ſeveral parts, by this ſubtle Polititian, before there was any apparent entrance upon the execution. And this appears to me probable, by his readineſs to attend upon *Abſalom*'s motion, 2 *Sam.* 15. 12. the deſperate counſel that he gave him to make the breach irreconcilable, 2 *Sam.* 16. 21. and the offer of his own perſonal ſervice to purſue weary and weak-handed *David*, before he could recover counſel or courage to make any conſiderable reſiſtance, 2 *Sam.* 17. 1, &c. Which latter (if it had not been defeated by the over-ruling providence of God) had certainly proved deſtructive to his forſaken Soveraign.

Upon what provocation this Areh-rebel as well as Polititian, engaged in this Conſpiracy,

ſpiracy, is uncertain : But 'tis certain, that *David* eſteemed and honoured him ſo far, as to make him his chief Counſellor, (it may be, *Lord Preſident of his Council*) whoſe counſel was of that weight and authority with *David*, *as if he had enquired at the Oracle of God*, 2 Sam. 16. 23. Nay, if we conſult 55 *Pſal. v.* 13, &c. (where the Pſalmiſt curſes his perfidious Villany) we ſhall find that *he* made him his *equal*, his *companion*, his *boſom-friend* , his *guide* in all his affairs and actions ; one in whom he repoſed the greateſt confidence ; therefore, 2 *Sam.* 15.31. it was brought (as it ſeems) as ſtrange and unexpected news to *David*, *Achitophel is amongſt the Conſpirators.* Strange it was indeed, that a perſon ſo highly honoured and obliged by the King, ſhould aſſault his Crown and Life with ſuch bitter, bloudy, and implacable malice.

But we need not be curious in our inquiry after his baſe Treachery, and ungrateful Apoſtacy from his own Maſter. A plodding head and miſchievous heart will never want pretences for the ſordideſt Villanies ; eſpecially when aſpiring perſons conceive hopes of advancing their for-

fortune by a compliance with, and adoration of the riſing Sun: and that no obligations from a Prince will keep ſuch perſons firm to their Loyalty, might be made evident by a multitude of Inſtances amongſt our ſelves.

To apply this to our preſent occaſion.

This day fell the beſt of Princes, by the bloudy and barbarous hands of his own Subjects. There were many *Abſaloms* and *Achitophels*, proud, ambitious, covetous, ſubtle, malicious wretches, that conſpired to ſhed his innocent Bloud: and to this end, *ſtole the hearts* of his beguiled Subjects, and by plauſible pretences, decoy'd them into a Rebellion againſt their lawful and gracious Soveraign, that ſo they might rob him both of his Crown and Life at once. Unnatural Miſcreants! whom no reverence to his ſacred Perſon, no fear of that great God (whoſe Vicegerent he was) no ſenſe of their own Duty, nor ſhame of the World, could reſtrain from the open, impudent, impious, and villanous ſhedding his Royal and Sacred Bloud. What Monſters were theſe, that durſt deal ſo barbarouſly with a King, their own King, who offered

offered them all the pledges of his Love, all possible security for their Lives, Liberties, Laws, Religion, or whatsoever was dear to, or might abundantly satisfie all good and loyal Subjects*! A King famous for his Parts, Piety, Patience, Devotion, and all other Christian Graces; which will make him admired to all Generations, when *the name of these wicked ones shall rot*, *Prov.* 10. 7. and stink in the nostrils of all those that have any sparks of Ingenuity or Humanity left in them.

* This the King grievously complains of in his Εικὼν βασιλικὴ, *I had formerly declared to sober and moderate minds, how desirous I was to give all just content, when I agreed to so many Bills; which had been enough to secure and satisfie all, if some mens hydropick insatiableness had not learnt to thirst the more, by how much the more they drank.* Chap. 6.

But what assurances could satisfie those that were resolved not to be satisfied with any thing but his Crown and Life? and therefore wretchedly staved off all offers of Accommodation for Peace†. For these Miscreants had a bloudy Tragedy to act, an execrable designe contrived, which they were

† Or else offered such unreasonable terms as he could neither in Honour, Reason, or Conscience, yield to. Witness the 19 Propositions, the Treaty at *Uxbridge*; *which proved unsuccessful* (says the King, in his Εικὼν βασιλικὴ) *by the treacherous obstinacy of those men, with whom it was a grand Maxime, to ask something which in reason and honour must be denied, that they might have some colour to refuse all that was in other things granted*, ch. 18.

were reſolved to carry on, againſt all Laws of Scripture, Nature, Nations; againſt their own publick Declarations, againſt their ſolemn Oaths, Vows, Covenants, and (I am perſwaded) the checks of their own Conſciences too, unleſs they had as wilfully ſeared them, as they had impudently brazened their faces to act ſuch a prodigious Villany in the face of the Sun, and view of the whole World; who ſtood amazed to behold the impudence and impiety of thoſe graceleſs wretches, who had made ſuch publick and frequent Profeſſions (and thoſe confirmed by ſacred and ſolemn Oaths) of their Loyalty to that innocent and excellent Prince, whoſe Bloud afterwards they ſo barbarouſly ſpilt.

If we enquire into the Means and Methods by which they effected this monſtrous Villany, we ſhall find that they traced exactly the ſteps of this bloudy *Abſalom*, in their Fraud, Hypocriſie, Calumny, falſe and impudent Slanders caſt upon that Kings Perſon and Government: as appears by that *Remonſtrance* ſet forth in 1641. pretended to be for the information of the People; but intended (by ſome at leaſt)

for their ſeduction, and indeed proved the ſource of all our enſuing Miſeries, and the prologue to that woful Tragedy acted on this day. As alſo by their frequent and falſe *Declarations*, wherein they wreſt all his Expreſſions and Conceſſions to the worſt ſence, charging him with the *Iriſh Rebellion*, and *the guilt of all the Blood that was ſpilt in the three Nations**. (Though themſelves had no ground for the raiſing that bloudy War, but their own pretended and groundleſs fears and jealouſies); and offering the higheſt indignities to his Royal Perſon and Family.

* *The tenderneſs and regret I find in my ſoul, for having had any hand (& that very unwillingly, God knows) in ſhedding one mans bloud unjuſtly, &c. may, I hope, be ſome evidence before God and man to all poſterity, that I am far from bearing juſtly the vaſt load and guilt of all the bloud which was ſpilt in this unhappy War; which ſome men will needs charge on me, to eaſe their own ſouls.* Εικὼν βασιλικὴ, chap. 2. Of the Iriſh Rebellion, ſee *chap.* 12.

Their uſual Expreſſions were, *Blacken him, blacken him*; i. e. load him with Reproaches, defame him amongſt the People, make him odious by falſe Accuſations, malicious Slanders, infamous Libels, *&c.* † And ſo they did. Some of them *ſpit* their helliſh Venome upon his Name, as others (in imitation of their Forefathers the *Jews*, *Mark*

† *Thoſe foul and falſe Aſperſions were ſecret En-*

Mark 14. 65.) did their aſpiſh Poyſon *in his face*, (a Barbariſm unheard-of!) in token of their greateſt Contempt and Abhorrence. *gines at first employed against the love of my People towards me, that undermining their value of me, mine Enemies, and theirs too, might at once blow up their Affections, and batter down their Loyalty.* Chap. 15.

But his *Name*, like a *pretious Oyntment*, will yield a ſweet ſavour, *Eccl.* 7. 1. when their *Memorial* ſhall *periſh* with them: or if any thing remain of it, it ſhall be noted with a black mark, *Nigro carbone*, fit onely to be fixed upon men famous for infamy, and render them an *hiſſing*, a *by-word*, and an *aſtoniſhment* to all ſucceeding Ages *. * *I am well aſſured, that as my Innocency is clear before God, ſo my Reputation ſhall, like the Sun, (after Owls and Bats have had freedom in the night and darker times) riſe and recover it ſelf to ſuch a degree of Splendour, as theſe feral Birds ſhall be grieved to behold, and unable to bear.* Chap. 15.

But the grand Cheat lay in the pretence of *Religion* and *Reformation*; Popery was coming in upon us like a Floud. Popery; a terrible word, and which of late hath been made uſe of by ſome ſubtile Undermining of Monarchy, as a Bugbear to affright ſilly people out of their wits. But were they really ſuch Enemies to Popery as they pretended, who connived at leaſt, at the

moſt infamous Hereticks and Hereſies that ever ſtarted out of Hell? (or elſe Mr. *Edwards* belyes them in his *Gangrene*). And Mr. *Prynn*, in his *perfect Narrative*, undertakes to demonſtrate to them, that their new Commonwealth or *Good Old Cauſe* (they are his own words) was originally projected by the *Jeſuits*, and other *Romiſh Emiſſaries*, *To deſtroy our Proteſtant Religion*, *Church*, *King*, *Kingdom*, *Parliament*, *Laws*, *Liberties*, &c. And Papiſts and Popiſh books were grown ſo numerous and audacious under their government, that the *Stationers* of *London* thought themſelves bound in conſcience to alarm them and the whole Nation with a little Tract called *The Beacon fired*: which was very ill reſented, and bitterly anſwered by the Ringleaders of the Faction. But it would be endleſs to inſiſt upon particulars of this nature.

It's certain, that as they were no Enemies to Popery, ſo they were no Friends to Religion; onely they had learnt *Machivel's* Principle, to *own the ſhew*, but *not the ſubſtance of it*: For their *Solemn League and Covenant* taken by themſelves, rigorouſly and unconſcionably preſt upon others,

thers, in the taking whereof, there were ſo many Solemnities uſed, ſo much ſeeming Zeal, Reverence, and Devotion expreſſed; this very *Covenant*, when it croſt their *deſigne*, was laid aſide *like an old Almanack out of date*, and a uſeleſs thing. Baſe Hypocrites! thus to prophane the ſacred Name of the great God, by Religious Mockeries.

And of this their vile Hypocriſie, their own actions were a clear demonſtration, when they pluck'd off the Vizard from their faces, and were not aſhamed to diſcover the uglineſs of their complexions to the whole World. For when theſe zealous Reformers had gotten the Power into their own hands, and when they had ſtoln the Peoples hearts, heads, hands and all, and engaged them in their Party, what Havock did they make, what Oppreſſion, what Cruelty did they exerciſe towards their fellow-ſubjects? What Violence, what Strife, what Miſchief, what Wickedneſs, what Deceit or Guile did they omit, to ſupport their new-erected Tyranny? Pſal. 55. 9.

Is it not lamentable to conſider that ſo much Treaſure ſhould be ſpent, ſo much Chri-

Christian Bloud spilt, so many Subjects lives lost? (not to speak of the dangerous condition of their Souls who died in actual Rebellion against God and their King, *Rom.* 13. 2. and were drawn in by the subtilty of those Bloud-thirsty men); and all this to mount an *infamous Faction*, made up mostly of the *Dregs of the Nation*, to the highest pitch of Power and Dominion. *Tantum religio potuit suadere malorum?*

But the great God made them know, to their smart, that *he ruleth in Jacob, and to the ends of the earth*, Psal. 59. 13. that *he is King, be the people never so impatient*; Psal. 99. 1. Old Transl. that he *sitteth between the cherubims*, be the earth never so unquiet; that he who sits in Heaven, *sees* and *derides* the bold attempts of such daring mortals, *Psal.* 2. 4. that he *to whom vengeance belongeth*, will *shew himself*; that the *Judge of all the earth*, will render a *reward* to the *proud*; that the wicked shall not *always triumph*, nor the *workers of iniquity boast themselves*, nor *break in pieces his people*, and *afflict his heritage*, and *slay the widow*, and *murther the fatherless*, Psal. 94. 1. *Sera sed certa venit*

venit vindicta. At last *God arose, and scattered his enemies*, Psal.68. 1. blew up their *Plots*, subverted their *Councils*, and turned all their *mischief upon their own pates. A fire not blown, consumed them*, Job 20. 26. A strange and unexpected Judgment sent from Gods immediate hand, like a fire that arises of it self, no man knows how, seized upon them (when they were at the highest of their hopes and confidences, and fancied, with the Psalmist, an *immovable* and *setled prosperity*, Psal.30. 6.) and cast them down into destruction, brought them into desolation, as in a moment; and *utterly consumed them with terrours*, Psal. 73. 15, &c.

And is it not sad to consider, that notwithstanding all this, there should be some of the same Litter still lurking in the Nation? who, though they have seen the mighty hand of God in the destruction of their Party, and the miraculous reduction of his present Majesty, do yet long to be at it again, and still hope for the day, when they shall cry once more against Church and State, (as the *Edomites* did against

Jeru-

Jeruſalem) Pſal. 137. 7. *Raze it, raze it, even to the foundation thereof* *.

* Iſai. 26 11. *When thy hand is lifted up, they will not ſee: but they ſhall ſee and be aſhamed of their envy at the people.*

Dulce bellum inexpertis.

Is War ſo ſweet to theſe men, that they ſhould ſtand on tiptoe to leap into a new Rebellion, to act over the *old Part* upon a *new Stage*, and under a *new diſguiſe*, to revive *the Good Old Cauſe*, to the confuſion of King, Church, and Kingdom? and in order to this, to endeavour, by a new knack of an *Ignoramus*, to pervert all Law and Juſtice, and let looſe the Reins to the greateſt Villanies, to plot and act all manner of miſchief *impunè*, even to the murther of the King himſelf? For what Juſtice can we expect to be done upon thoſe, who are to be tried by their *fellow-Delinquents*?

And is it not yet to be feared, that *Abſalom* and *Achitophel* are ſtill at work amongſt us, and hope by their ſecret machinations and ſubtile inſinuations of ſtrange fears and jealouſies, to prevail with the giddy Multitude, the Rabble of Towns, and Rout of Country-bumkins, to beat (not *their ſwords into plow-ſhares, and their ſpears*

ſpears into pruning-hooks, Iſai. 2. 4. that is a Propheſie of Goſpel-times, and that Peace and Concord which ſhould reign amongſt Chriſtians, but) their *Plow-ſhares* into *Swords*, and their *Pruning-hooks* into *Spears*, as it is in *Joel* 3. 10. to convert all into Arms and Ammunition, as men uſe to do in the calamitous times of War? A time moſt ſuitable to the ſpirits of bold, furious, fiery, and bloudy-minded men.

But God hath hitherto daſh'd their deſignes; ſo that though they *intended evil*, and *imagined a miſchievous device* againſt King and Kingdom, yet *they are not able to perform it*, Pſal. 21. 11. God, I ſay, hath hitherto prevented their Malice, and out of the aſhes of that Phœnix, *the beſt of Princes*, a *Non-ſuch* indeed, (but not in the ſence of thoſe Miſcreants) hath *raiſed up another*, our moſt gracious Soveraign now reigning, (whom God long preſerve) maugre all the *Plots* and devices, the ſpite and malignity of all his open and ſecret Enemies.

I ſhall conclude with *Jacob*'s exprobation of *Simeon* and *Levi*, (for ſome of both

Tribes had a hand in the innocent bloud that was ſhed this day) and his Apoſtrophe to himſelf, by way of deteſtation of their bloudy fact, (and I hope every good Chriſtian and loyal Subject will joyn with me):

Gen. 49. 5, &c. *Simeon and Levi are brethren, inſtruments of cruelty are in their habitations. O my ſoul, come not thou into their ſecret: unto their aſſembly, mine honour, be thou not united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall. Curſed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.*

FINIS.

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